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REVIEWS AND BOOK NOTICES.

ADOLF TRENDELENBURG. *Pausanias in Olympia.* Pp. 5-104.
Mit einem Plane von Olympia. Berlin: Weidmann, 1914.

This little book is dedicated to Wilhelm Dörpfeld on his birthday, December 26, 1913, as a token of esteem and indebtedness. It is the first instalment of a series promised by Trendelenburg to exemplify the views he set forth in his *Pausanias' Hellenika* (Berlin, Weidmann, 1911). This title, suggested by Paus. I. 26, 4, was adopted not as authentic but as better adapted to suggest the purpose of Pausanias, who should be regarded only secondarily as a periegete, as his primary aim was to entertain his readers. This seems more reasonable than Robert's idea that the monuments of Greece only served Pausanias as opportunities to exercise his literary skill. Professor David M. Robinson in his review of Robert's valuable book, A. J. P. XXXI, p. 213, while conceding the belletristic interests of Pausanias, remarks (p. 214) that after all Pausanias is a kind of a guide to the modern excavator and archaeologist. How much more must he have served the ancient traveler with the monuments *in situ!* Trendelenburg, who has written a number of articles on Pausanias, states his growing conviction that P. saw what he describes, hence the importance of a careful philological interpretation of his text, which has suffered less from interpolations than from slight gaps. He recognizes his author's faults and limitations; but even ordinary ability is sufficient for describing what is situated to the right or left, in front, behind, between, etc. Pausanias' value has been obscured by the reckless assumption of periegetical sources, whereas we should hold firmly to the primary fact that he saw what he described. T. presents a number of individual observations; but also views that are now generally held or at least shared by others. Controversial matter is avoided by a general reference to the commentaries of Hitzig-Bluemner and Frazer, and the result is clearness of outline, making the little book an excellent introduction to the study of Olympia and its monuments. Besides the preface and concluding remarks, the work contains twelve chapters, all brief excepting the last one on the temple and statue of Zeus, to which he devotes thirty pages.

Chapter I. *Weg nach Olympia.* T. defends the conjecture $\tau\eta\varsigma$ *Néðas* (v, 5, 3), and proposes *ἴόντι δὲ ἀπὸ τῆς <Νέðας τῆς>*

'Ηλείας χωρίον ἔστιν κτλ. Hitzig-Bluemner retain the received text thinking that Pausanias' progress at this point is not continuous because of his use of a Periplus, and point to the break between books VII and VIII. T. argues that inasmuch as P. had reached the territory of Sicyon, a part of the Argolis at the river Sythas (VII, 27, 12), the continuity is established by 'Αρκάδων δὲ τὰ πρὸς τῆς Ἀργείας Τεγεατά τε ἔχοντι καὶ Μαντινεῖς κτλ. (VIII, 1, 1), but this is too general; besides, the journey, as usual, begins after the historical introduction (VIII, 6, 4), at a point considerably to the south of the river Sythas. At the same time the transition from book VII to book VIII lends no support to the theory that a Periplus determined the description of his entrance into Elis, for Pausanias was clearly systematic in his accounts of his Peloponnesian journeys. In book II Argos is taken as a pivotal point from which we are conducted along a road that leads to Tegea as far as the ruins of Hysiae, where a polyandron marks the site of a famous battle (II 24, 5-7); then along two roads that lead to Mantinea (II 25, 1-6). After these trips, which are going to serve for future reference, we set out from Argos again on the Epidaurus-Troezen circuit (II 25, 7), after which, at the end of book II (38, 6/7), we are brought again to the polyandron on the Tegean road, and are now taken to Lacedaemon and successively to the rest of the Peloponnesian coast states. When the circuit around Arcadia ends at the river Sythas and the territory of Sicyon, instead of entering Arcadia at this point, our author (VIII, 6, 4) again calls attention to Hysiae on the Tegean road and then takes up the Mantinean roads where he had left them in II 25, 6, and makes his circuit through Arcadia in an opposite direction. The last sentence in his account of the second Mantinean road (II 25, 6) τὰ δὲ ἐπέκεντα Ὄρνεῶν ἡ τε Σικυωνία καὶ ἡ Φλιασία ἔστιν seems to anticipate this transition from the river Sythas reached in VII 27, 12. The Arcadian circuit ends VIII 54, 7 ὑπερβαλόντι δὲ τὴν κορυφὴν τοῦ ὄρους ἔστιν ἐν τοῖς ἥδη γεωργουμένοις Τεγεατῶν ὄρος καὶ Ἀργείων κατὰ Υσιὰς τὰς ἐν τῇ Ἀργολίδι. In a similar manner the connection between books VIII and IX had been prepared in book I 38, 8/9 (cf. 39, 1), and in taking up the thread started there he locates first of all the ruins of *Hysiae* in the territory of Plataea (IX 2, 1).

II. Grenzen Olympias und der Altis. The Altis was only a part of the ζάθεον ἄλσος (Pindar Ol. XI 45 ff.), the western limit lying beyond the Cladeus, which Xenophon proves (Hell. VII 4, 28-32), who says *οἱ γὰρ Ἡλεῖοι σὺν τοῖς ὅπλοις παρῆσαν ἥδη εἰς τὸ τέμενος*, although they were encamped on the western bank of the Cladeus. Their seemingly unobstructed entrance into the Altis is cited as proof that there was no enclosing wall at that time (364 B. C.), although T. believes that there must have been

some slight visible enclosure; but they could easily have surmounted the low Hellenic wall, if it existed at that time.

III. Anordnung der Beschreibung. This chapter gives a useful table of the contents of Pausanias' account of Olympia, with comments on his literary interests and fondness for excursions in imitation of Herodotus, and on the awkwardness occasioned by the ancient lack of foot-notes.

IV. Die Reihe der groszen Kultanlagen. As the description of the temple of Zeus, the Pelopium, the Great Altar and the Heraeum follow in regular order, we should expect the Great Altar to be situated between the Pelopium and the Heraeum, a location for which Puchstein has contended. For a long time Pausanias' use of the terms *περίοδος* and *περιμετρος* was held to favor the identification of the oval foundations east of the Pelopium as the site of the Great Altar; accordingly the abundant remains of a great altar between the Pelopium and Heraeum were supposed to belong to an altar of Hera, possibly in conjunction with Zeus. But the worship of Hera could never have been so important, and now that Dörpfeld proved in 1908 that the oval foundations belonged to two prehistoric houses, it only remains for us to interpret the language of Pausanias (V, 13, 8): *ἔστι δὲ ὁ τοῦ Διὸς τοῦ Ὀλυμπίου βωμὸς ἵστον μὲν μάλιστα τοῦ Πελοπίου τε καὶ τοῦ ἱεροῦ τῆς Ἡρας ἀπέχων, προκείμενος μέντοι καὶ πρὸ ἀμφοτέρων.* In accordance with this passage T. describes the Great Altar as narrow, leaving passageways next to these two buildings and projecting beyond them on the west with its inclined approach; hence *προκείμενος* expresses Pausanias' point of view at the western end of the Great Altar, where we should expect to find him after leaving the southwest entrance to the Pelopium. Xenophon used *προκείμενος* in a similar way. Anab. VI, 4, 3.

V. Die übrigen Bauwerke, Stirn und Rückseite der Altis. It is important to recognize the casual way in which Pausanias mentions monuments that lie outside of a circumscribed locality. The row of treasury houses at Olympia are taken in order, not so in Delphi, where they lie scattered; the Hippodamion is described as he passes it on his way to the Stadium; the Prytaneum is casually mentioned in connection with the altar-giro, the Bouleuterion, when he passes there in his enumeration of the Zeus statues. After completing his account of the Heraeum, he describes the house of Oenomaus (V 20, 6), where the text should read *Ὕν δὲ καλοῦσιν Οἰνομάου <οἰκίαν> οἱ Ἡλεῖοι, ἔστι μὲν <ἐν ἀριστερᾷ> πρὸς τὸ ἱερὸν τοῦ Διὸς ἴοντι ἀπὸ τοῦ μεγάλου βωμοῦ· τέσσαρες δέ εἰσιν [ἐν ἀριστερᾷ] κίονες καὶ ἐπ' αὐτῶν ὄροφος.* Hence it was situated east of the Pelopium not far from the Great Altar. The Metroon, now containing statues of Roman emperors, and the Philippeum are then briefly mentioned. The latter is situated in a relatively obscure part of the Altis, for we

must recognize that locations east of the great temples were far more desirable than those west of them. However, south of the steps leading to the terrace of the treasury houses, considerable space was kept vacant for contests, which could be viewed from the various porticoes, and especially from those steps. They constituted the *θέατρον* that Xenophon mentions (Hell. VII 4, 28-32), which extended, as stated there, to the sanctuary of Hestia, i. e. the Prytaneum. It has been customary to identify this *θέατρον* with the Stadium.

VI. Der Altarrundgang. T. gives a comparatively simple outline of this much debated and criticized excursus, without assuming heterogeneous sources. The procession started with a sacrifice at the altar of Hestia in the Prytaneum, where the sacrificial cakes could be conveniently prepared in the kitchen, then proceeded straight to the temple of Zeus, near which the succeeding altars were situated, the altar of Athena being the seventh. Other localities mentioned are the house of Oenomaus, the entrance to the Stadium, the treasury of the Sicyonians, the Gaeum and Stomion, the two latter being somewhere near the southwest foot of the hill of Cronus. Later, on leaving the Hippodrome the procession returned along the south side of the Altis enclosure and reentered the Processional Gate a second time (V, 15, 7) making the last sacrifice to Pan in the Prytaneum where they had started. The reference of *μεταξὺ δὲ αὐτῶν* (V, 14, 10) clears up if we eliminate, what we would add as a foot-note, and read: *ἔστι δὲ πρὸς τῷ βωμῷ τῷ ἀπὸ τῆς τέφρας τῷ μεγάλῳ . . . πρὸς δὲ τῷ τεμένει τοῦ Πέλοπος Διονύσου μὲν καὶ Χαρίτων ἐν κοινῷ, μεταξὺ δὲ αὐτῶν κτλ.* In V, 15, 3, T. adopts Hitzig's *πέραν*, but also retains *περάν* as the word of motion required. A few remarks of criticism on Weniger's article (Klio IX 291) are added.

VII. Das Prozessionstor. Near the Leonidaeum was the only *πομπικὴ ἔσοδος* (V, 15, 2); but VI, 20, 7 we read *ἔστι δὲ ἐντὸς τῆς Ἀλτεως κατὰ τὴν πομπικὴν ἔσοδον <τὸ> Ἰπποδάμειον καλούμενον*, although this was situated near the entrance to the Stadium, according to V, 22, 1 ff. Hence T. proposes (VI, 20, 7) *τὴν πομπικὴν <ἔξ>οδον*, as being an appellation also used for the *κρυπτὴ ἔσοδος*; because the procession of officials and athletes passed through it in marching out of the Altis into the Stadium. The northwest gate is regularly called an *ἔξοδος* (V, 15, 8; 20, 10).

VIII. Die Weihgeschenke. Two points are emphasized here: the topographical arrangement, intended to meet the needs of travelers, and the fact that no votive statue was placed in the rear of the great temples. The Zeus facing west must have stood near the south wall.

IX. Die Standbilder. The study of this chapter may be profitably combined with that of W. W. Hyde's article, The Position of Victor Statues at Olympia (A. J. A. XVI, p.

203 ff.), whose results give greater definiteness to the locations of statues, include statues not mentioned by Pausanias, and modify some of T.'s statements. Both agree in the main as to the circuit formed by the two ἔφοδοι beginning and ending near the Heraeum, the second one setting out from the Leonidaeum and passing north behind the temple of Zeus. Pausanias tells us that he made use of the lists of Olympic victors (VI, 2, 3; 4, 2; 13, 10); but that he derived from them the directions: near, behind, in front, etc., can not be proved, and is improbable. Furthermore, the genuineness of Pausanias' account is proved by his use of inscriptions, from which he derived his information about the victor's family, country, etc. T. tries to explain the meaning of *ἐν δεξιᾷ* (VI, 1, 3) by assuming that Pausanias was standing at the S. E. corner of the Heraeum, the entrance to the building after the front had been virtually closed, hence he points to the east of the Heraeum. Hyde, however, (l. c. p. 207) shows from Pausanias' usage that *ἐν δεξιᾷ τοῦ ναοῦ τῆς Ἡρας* is to be understood of the temple 'pro persona', i. e. south of the temple. T. notes that the grouping of the statues in pairs in the second ἔφοδος (sixteen out of twenty) indicates that they stood on opposite sides of the street.

X. Die Schatzhäuser und das Heraeum. T. presents a pleasing picture of these dainty buildings standing, like spectators in a theatre, on the terrace above the Altis, whence they viewed with their brightly colored fronts the festive gathering below. By contrast we are made to see how matter-of-fact Pausanias was; however, his well-defined account is skillfully introduced to serve as a transition to the monuments situated outside of the Altis; moreover, the text requiring only a few simple emendations, affords an instructive insight into his method. T. introduces his account of the Heraeum here, as it was also used like the *θησαυροί* (*not* 'safes') as a repository for works of art; this was also done with the Heraeum at Samos (Strabo XIV, 1, 14). But, being the temple of the goddess Hera, we find that it received either statues of female divinities, or, excepting the standing figure of Zeus, such male divinities as Apollo and Dionysus, who symbolized the love of children for their mothers, and the Hermes nursing the infant Dionysus. T. translates *τὰ μὲν δὴ κατειλεγμένα ἐστιν ἐλέφαντος καὶ χρυσοῦ* (V, 17, 3) 'Alle eben aufgezählten Werke', although the five Hesperides of cedarwood and Medon's Athena of cedar wood and gold (VI, 19, 8, 12) were included. His attempt to prove that all the archaic statues mentioned by P. were of gold and ivory seems forced, hence his objection to regard the colossal archaic head of Hera, which was found near the opisthodomus, as belonging to the cult statue, has little weight.

XI. Die Umgebung der Altis. Pausanias' description of his last ramble in Olympia is clear and well arranged. He starts

with the hill of Cronus, then on his way to the Stadium passes the Hippodamion, which occasions its description, after P.'s manner, as a supplement to the sanctuaries inside of the Altis. Arriving at the Hippodrome he gives an excellent word-picture of the starting-places of the horses. The sudden transition to the Gymnasium in the extreme northwest was natural under the circumstances, and intelligible to the ancient traveler. Here (p. 69) T. says 'über seine Lage (i. e. of the Gymnasium) zu sprechen *erübrigte sich*', he means 'war unnötig'. He interprets (VI, 21, 2) *τῆς στοᾶς δὲ τῆς πρὸς ἀνίσχοντα ἥλιον κτλ.* as the west portico of the Gymnasium *facing* east, which would support Wernicke's contention that it must have been the west stoa (cf. Hitzig-Bl.).

XII. Der Zeustempel. T. gives a climax to his book by reserving this long and interesting chapter to the last. Only a few points can be mentioned. P. obtained his information partly from guides, and partly drew his own inferences (*ἀριθμός*, *δῆμος*) : his account is a mixture of what he heard and guessed at; there is no sure indication that he used a literary source. A guide told him that Alcamenes had made the pediment figures, which he accepted for the western pediment; but he substituted Paeonius for the eastern pediment from his mistaken interpretation of *τάκρωτήρια* in the inscription on the Nike pedestal. He cites as one of the proofs that Alcamenes belonged to the first half of the V century, the Hermes Propylaeus found at Pergamum; but see E. A. Gardner, Greek Sculpture, p. 258. The combat between the Lapiths and Centaurs is a mythological illustration of the superiority of trained over brute strength. Similarly the statue of Zeus with its accessories has its application to the honors conferred on the victors. Pausanias seems to say that the *έρυματα* were between the legs of the throne; but they would have been unnecessary here and ugly. This description is awkwardly placed. T. thinks the *έρυματα* were the barriers discovered by Dörpfeld (cf. Jahrbuch XII (1897) 25 ff.). The statue was probably not more than four times life size, although it seemed to be much larger; hence Pausanias, who was fond of imposing measurements, suppresses its dimensions. Strabo also omits them. T. argues for the priority of the Zeus statue over the Parthenos. The mixture of Doric and Athenian ideals: Heracles, Theseus, Amazons, etc., points to a period of good feeling, which did not exist after 438 B. C. The phrase *ὁ κολοσσὸς ὁ ἡμαρτημένος* in *Περὶ ὕψους* 36, 3, is to be taken in a generic sense and should not be applied to the Zeus of Phidias as Wilamowitz does. Friends of Pausanias will welcome further works of this kind from Trendelenburg.

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